A FORTIFIED TOWER-HOUSE IN WĀDĪ JIRDĀN (WĀḤIDĪ SULTANATE)—II

By Brian Doe and R. B. Serjeant

(PLATES I–IV)

Building sacrifices

Sacrifices of animals at the various stages in the construction of a house are already reported from the country of the Ṣubbaiḥah, Daw'an, and Tarīm.[1] Ibn al-Mujāwir [2] even records in the Middle Ages that when a road was being built between Mafālīs and Ta'izz, about 425/1033–4 up a mountain pass (*naqīl*) with 360 bends (*malwīy*), a head of cattle (*rās baqar*) was slaughtered at each bend as a sacrifice (*fidyah*); he calls a bend *f rkah*. Wheat also somehow formed part of the sacrifice, but Ibn al-Mujāwir is not explicit about this. At each bend there was a *masjid* and a *siqāyah*, just as so often one finds in the mountains of northern Yemen at certain points in a *naqīl* a little stone shelter-hut (*daimah*, pl. *diyām*) with a cistern (*birkah*)—these are pious foundations in many cases, and sometimes have a *waqf* to maintain them. Rossi calls the *daimah* a kitchen. Ibn al-Mujāwir's *fidyah*, though he does not say so, must undoubtedly have been intended to propitiate the Jinn. For example Saif al-Qu'aiṭī [3] records a proverb, *Al-siknī fidā-h baiḍah*' 'The *siknī* (spirit) is propitiated with an egg'. He comments on this proverb, *Al-shayāṭīn tufaddā bi-'l-baiḍ 'ammat-an*. The allusion is to the common Ḥaḍramī practice of breaking eggs in places supposedly frequented by the Jinn,[4] and a place so haunted would be said to be *maskūn*.

In al-Jinainah the *fidū* is slaughtered on the *sās* or stone plinth at the western corner (*al-rukn al-qiblī*) on its reaching completion, and the blood flows for the *Jānn*. The next *fidū* belongs to the second storey and it is also invariably slaughtered on *al-rub'* (i.e. *al-rukn*) *al-qiblī*, and so on, each storey (*qaṣr*) having its own *fidū*. On the *raim* the *fidū* was stated to be slaughtered *'a 'l-mawfir/mūfir ḥaqq al-jadar* this being the parapet wall, but the term *mawfir* is fully explained in the list of technical building terms below (p. 293). They said that they slaughter over the *jadar* for feasts (*la'yād*)—in this case perhaps the blood runs down the outside wall, a sign of *karam*, and a kind of ostentation.

The salt-mine at 'Ayādh

The Mukallā Secretariat files at the Residency state that 'Ayādh at the mouth of Wādī Jirdān is inhabited by the Qarāmīsh who are hereditary *'askar al-Wāḥidī*, soldiers of the Wāḥidī sulṭāns, and have brothers further to the east

[1] cf. 'Building and builders in Ḥaḍramawt', *Le Muséon*, LXII, 3–4, 1949, 277.

[2] *Descriptio Arabiae meridionalis . . . Ta'rīḫ al-mustabṣir, ed.* O. Löfgren, Leiden, 1951–4, 150.

[3] *Al-Amthāl wa-'l-aqwāl al-Ḥaḍramīyah*, MS in Ḥaidarābād, India, 66.

[4] This practice has already been discussed. Cf. 'Building and builders', 278.

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in Wādī Rakhyah, but the 'Awlaqīs have an old right to a dollar a load on salt, exactly as do the Kurab at Shabwah. Though Landberg calls the Qarāmīsh an independent tribe,[5] Philby [6] says that they claimed to be of the Banī Jabr. The Banī Jabr are a tribe of the Yemeni Khawlān al-Ṭiyāl district, and von Wissmann [7] has even marked a district Qarāmīsh west of Ṣirwāḥ which would be Banī Jabr country. We stopped at Ḥuṣn al-Qarāmīsh called Rakhmān. Philby says that the salt-mines belong to the Qarāmīsh, and this appears to be correct.

Wādī Jirdān seems to lose itself in the steppe somewhere west of 'Ayādh, the area about the Salt Mountain or Ḥaid al-Milḥ, being described as *mitnah*, which is smooth flat bottom (*qā'*), good for transport to run upon, as indeed it was. One arrives through a re-entrant at the mine in the middle of a small mass of low mountain in the plain surrounded by low hills, to find a small entrance leading into an enormous cavern rather like the inside of a cathedral in size. The salt has been hacked away for generation after generation, the interior being scored everywhere with marks of the tools used by the salt-workers, and yet this mine is not known to al-Hamdānī's geography. The bottom of the mine is reached by a steep slippery narrow path coming up which one meets the salt-workers carrying up the salt in baskets. They empty these on to separate piles, each with the owner's distinguishing mark upon it, a strand of palm leaf, and as it is bagged the salt is loaded on to camels couched close at hand (plate I).

There are five houses (*khams diyār*) of the Qarāmīsh in 'Ayādh, each of which has a share marked out in the Salt Mountain. Our information is that, to the Qurmūsh, 2 shillings are paid on each load (*ḥiml*), the *ḥiml* consisting of two bags (*gawānī*), the total weight of the *ḥiml* being 14 *farāsilahs*, each *farāsilah* of 28 *raṭls*. The camel-load would therefore amount to 392 *raṭls*, assuming a *raṭl* is 16 ounces and not 12 as in older times in certain parts of South Arabia. One can judge what a man earns for he can work two loads a day, and in 'Ataq the load sells for 20 shillings.

Philby, writing of his 1936 journey,[8] says of Ḥaid al-Milḥ that ' the *Mijba* or dues exacted by these folk amount to one Riyal on three camel-loads, in addition to which the salt merchants pay a *Masra*, or fee of a quarter Riyal on each camel to the owners—the people of Husn Juwaibiya '.[9] The last-named seems to be a *ḥuṣn* on the edge of the cultivation at 'Ayādh, so they would be

[5] *Arabica*, v, 245.

[6] *Sheba's daughters*, London, 1939, 326, 328.

[7] ' Das vorislamische Südarabien ', map in H. von Wissmann and Maria Höfner, *Beiträge zur historischen Geographie des vorislamischen Südarabien*, Mainz and Wiesbaden, 1952.

[8] op. cit., 330.

[9] *Mijba* is no doubt equivalent to the *majbā* ' octroi ' of *Gloss. daṭ.*, 261, and Landberg, loc. cit., speaks of *muṣrā 'alā kull wiqrah/wuqrah* ' un *muṣrā* sur chaque charge lourde '. The *muṣrā* varies, but the Qu'aiṭī Weights and Measures Decree of 26 January 1943, fixed the *muṣrā* there at 3½ lb. But might it not be *masraḥ*, in the sense of a payment for being allowed to depart? Cf. *Arabica*, v, 100, the Amīr of Ḥarīb in Landberg's day, taking a *migbā* of an eighth of a *riyāl* on every camel entering Ḥarīb except from those of the inhabitants of the town itself.

For pictures of the mouth of the mine taken on our trip there see D. B. Doe, *Southern Arabia*, London, 1970, figs. 99 and 100.

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Qarāmīsh. The officer at 'Ayādh, Muḥammad Qāsim Yāfi'ī, told us that the salt extracted here is distinguishable from Shabawī salt which one finds sold widely in Ḥaḍramawt, and for example, in 1954 anyway, in Lawdar *sūq* of the 'Awdhalī sultanate. From Jabal al-Milḥ at 'Ayādh salt in quantity goes to the Yemen.

Salt mines are found in several places of this eastern Yemen area, the most celebrated of all being that of Ma'rib, for Abyaḍ b. Ḥammāl al-Ma'ribī asked the Prophet for the salt which is at Ma'rib as a fief (*istaqṭa'a al-Nabī al-milḥ alladhī bi-Ma'rib*). This the Prophet granted him, but later he revoked the grant because he was subsequently informed that he had not, as he supposed, granted him dead land to bring into cultivation, but land, as al-Hamdānī [10] describes it, with wells and spring water, unequalled and clear like crystal. The Egyptian journalist Muḥammad Muḥammad 'Abd al-Raḥmān [11] reports that the 'Abīdah tribe specializes in the transport of salt at Ma'rib, and the Ashrāf tribe sells it—presumably he means the Ashrāf of al-Jawf, some houses, he adds, being filled to the roof with salt. The salt mountain of Sāfir, one stage from Ma'rib is already well known.[12] Ṣan'ānīs still use *milḥ Māribī* today.

Of the rock-salt of Baiḥān, 'Abd al-Raḥmān Girgirah [13] says that the Bal-Ḥārith have the right to trade in it, and another source informs us that this tribe is considered to be the owners of the mine. One passes by their camels in Wādī 'Ubailāt laden with the black woollen sacks of salt. The correct name of the mine seems to be Ayādīm.[14]

A little-known letter [15] of the Prophet to the Aqwāl/Aqyāl of Shabwah guarantees the security of their salt (mines) and interdicted pastures (*maḥjar*)—which does give some indication that salt has been worked in this district for centuries.

Building and house law in Ḥaḍramawt

On our all too brief visits to the Wādī Jirdān we had no time to investigate customary or *sharī'ah* law relating to either building or property rights, which in any case would undoubtedly be of considerable complexity, involving many

[10] D. H. Müller, *Al-Hamdânî's Geographie der arabischen Halbinsel*, Leiden, 1884–91, I, 201. Cf. Ibn al-Athīr, *Usd al-ghābah*, Cairo, 1285–6/1868–9, I, 45; Qāsim b. Sallām, *Kitāb al-amwāl*, Cairo, n.d., 275, no. 683 where al-Māzinī is incorrectly read for al-Ma'ribī; al-Ṣūlī, *Adab al-kuttāb*, Cairo, 1341/1922–3, 311, to be corrected by the above; A. Ben Shemesh, *Taxation in Islam*, I, 76 (Yaḥyā b. Ādam), II, 35 (Qudāmah b. Ja'far); al-Balādhurī, trans. P. K. Hitti, *The origins of the Islamic state*, Beirut, 1966, 111.

[11] *Arḍ al-buṭūlāt wa 'l-amjād*, Cairo, 1964.

[12] C. F. Beckingham and R. B. Serjeant, 'A journey by two Jesuits from Dhufār to San'ā in 1590', *Geographical Journal*, CXV, 4–6, 1950, 206; *Arabica*, V, 100.

[13] 'Abd al-Raḥmān Gargarah [*sic*], *Arḍu-nā al-ṭaiyibah, hādha 'l-Janūb*, Beirut, 1967, 21.

[14] This is the form of the name as given in R. LeBaron Bowen and F. P. Albright, *Archaeological discoveries in South Arabia*, Baltimore, 1958, 35–6, but Philby calls it Aiyadin and Girgirah al-Abāyim.

[15] M. Ḥamīdullāh, *Majmū'at al-wathā'iq al-siyāsīyah*, third ed., Beirut, 1969, 204, from various texts in MS.

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new local technical terms, since such abound even in the printed legal treatises of the Shāfi'ī *'ulamā'* who do not even always bother to explain them. In the types of contract compiled by Ḥaḍramī authors from Baḥraq [16] to those of the present day [17] one perceives from the texts something of the issues at stake. A familiar sort of case, also found in early *sharī'ah* law, can be consulted in the *Fatāwā* of Bā Makhramah [18] (907/1501–2–972/1564–5), a younger contemporary of Baḥraq, relating to the disposal of the water draining from the *mīzāb* or water-spout/gutter, of a house.[19] Again [20] the making of an aperture or apertures in the upper part of his house (*fatḥ kuwwah* [21] *aw kuwwāt fī a'lā baiti-hi*) in such a way that the person concerned can see out of them, if it is detrimental to the privacy of other persons, is prohibited. The right to construct another storey on one's house has in some districts to be specifically entered in a deed.[22] In Tarīm a dispute over the right to build in the *ḥaram* (Class. *ḥarīm*), the immediate environs of two houses, and lying between them, was settled by allowing either to build (1233/1817–18),[23] though the settlement seems to be questionable in *sharī'ah* law.

A quite common legal question in the sources is whether the appurtenances of a house through which there may be access to the house or not, actually form part of the house, as in the case where the famous *qāḍī* of al-Shiḥr, Abū Makhramah,[24] was asked:

مسألة:— باع داراً فيها بيت داخل فى تربيعها، لكنّه غير نافذ إليها، كالمخازن فى ديار الجهة. فهل تدخل فى مطلق بيعها أم لا ؟

'Question: (A person) sold a house within which is a room [25] entering into

[16] R. B. Serjeant, 'Forms of plea, a Šāfi'ī manual from al-Šiḥr', *Rivista degli Studi Orientali*, XXX, 1–2, 1955, 9.

[17] Notably Muḥ. b. al-Shaikh 'Abdullāh b. Aḥmad Bā Sawdān, *Taḥṣīl al-maqṣūd fī mā ṭuliba min ta'rīf ṣiyagh al-'uqūd*, photocopy of Tarīm MS in R. B. Serjeant's possession, 8. (This well-known scholar, a Daw'anī from al-Khuraibah, flourished from 1206/1791–2 to 1281/1864–5, cf. 'Abdullāh . . . b. Ḥāmid al-Saqqāf, *Tārīkh al-shu'arā' al-Ḥaḍramīyīn*, Cairo, 1353/1934–5— , III, 196, which omits *Taḥṣīl* from the afore-going title, while Abū Bakr b. Aḥmad b. 'Abdullāh al-Khaṭīb al-Anṣārī al-Tarīmī, *al-Fatāwā al-nāfi'ah fī masā'il al-aḥwāl al-wāqi'ah*, Cairo, 1960, 48, merely entitles it *Ṣiyagh al-'uqūd*.) Saiyid Muḥsin b. Ja'far b. 'Alawī Bū Numaiy, *Tashīl al-da'āwī fī raf' al-shakāwī*, al-Mukallā, 1954.

[18] For this author see R. B. Serjeant, *The Portuguese off the South Arabian coast*, Oxford, 1963, 28. The cases discussed are taken from a photocopy of the Mukallā MS of his *al-Fatāwā al-'Adanīyah*, fols. 215a, 218b.

[19] cf. *al-Fatāwā al-nāfi'ah*, 99, and Bū Numaiy, op. cit., 12.

[20] See n. 18, above.

[21] A *kuwwah* can also be an aperture above a door or window.

[22] cf. R. B. Serjeant, 'A Judeo-Arab house-deed from Ḥabbān'. *Journal of the Royal Asiatic Society*, 1953, 3–4, p. 127. Cf. Bū Numaiy, op. cit., 13.

[23] *Al-Fatāwā al-nāfi'ah*, 95.

[24] op. cit., 187b.

[25] cf. pt. I of this article, *BSOAS*, XXXVIII, 1, 1975, p. 19, n. 51. In Tarīm *manzil* seemed the ordinary word for a room.

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(i.e. inside) the area enclosed by its four (foundation [26]) walls (*tarbī'*), but without access to it (i.e. the main house), like *makhāzin* in the houses of the district. Do these enter into the general (act of) sale, or not ? '

To this the reply was in the affirmative in the case of these *makhāzin*, which would mean ' stores ' or ' shops ' [27] or the courtyards (reading *durū'* for *rū'*), and the walls (*al-ḥajāyā* [28]) connected with the house, if considered part of it, and with or without access to it, even if they have a door to the outside.

Another similar problem is concerned with the appurtenances of the house (*marāfiq al-bait*) which lie *outside* its four walls, and this figures also in Bā Makhramah's *Fatāwā* [29]

وقد سئل العلّامة عبد الله بَلْحَاجّ بما لفظه: الصّور[30] والاصوار المتّصلة بالدّيار عندنا ـ هل تدخل فى بيعها ؟ أجاب :— الّذى يظهر أنّها لا تدخل إلّا إن كان لها باب إلى الدّار .فإن كان لها باب إلى الدّار فهذا يظهر أنّه كحجرة متّصلة بالدّار ، فلا يدخل ، وفى حضرموت مثل ذلك إلّا أنّها تسمّى دُروعاً ، ولكن لا تبنى إلّا للدّار ، وفيها ما يحتاج إليه الدّار من حطب وغيره. فما أشكّ أنّه جزء من الدّار فهذا ما ظهر لى (انتهى). قلتُ : وما ذكر من أنّ لها أبواب [كذا] وباب آخر خارجها أنّها «كحجرة متّصلة بالدّار ، فلا يدخل» — هذا إذا كان الدِّرْع أو الوَصَر لا يُعدّ من توابع الدّار ومرافقها. فأمّا إذا كان يُعدّ من ذلك فلا يظهر به إلّا الدّخول — وإن كان له باب آخر إلى خارج . . .

An opinion is offered that the threshing floors or yards do not enter into the sale unless they have a door into the house which makes them like a room in the house. The comparison is made with *durū'*, courtyards, which are built only for the (use of) the house and contain firewood, etc., required by the house. Bā Makhramah disagrees with Bal-Ḥājj (a Ḥaḍramī) on the issue as to whether they are part of the house or not, and says it is really a matter of whether the *dir'* or threshing-floor (*waṣar*) is considered to be an appurtenance of the house or not that counts, even if it has a second door to the outside of the house. Bū Numaiy,[31] our near contemporary today, certainly takes these arguments into account in drafting his pleas of a contract of purchase—when he gives an

[26] So rendered after a phrase in the Judaeo-Arab house-deed.

[27] Landberg, *Ḥaḍramoût*, renders *makhzan* as *magasin*.

[28] This is assumed, though without authority of an informant, to be the plural of the Jirdān word *ḥājī* ' barrier ' ; see pt. I of this article, p. 21.

[29] op. cit., fol. 188a. The *marāfiq* of a dwelling fit to be provided for a wife comprise a roof (*saṭḥ*), lavatory (*ṭahārah*), stairs (*dirij*), and kitchen (*maṭbakh*) (op. cit., 170).

[30] This word seems unknown, and Bā Maṭraf suggests reading *wuṣūr*, plur. of *waṣar* (another plur. being *āṣār* which he calls a yard (*sāḥah*) for harvesting grain crops.

[31] op. cit., 7.

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example of a plea that a house has been purchased without ' its eastern or western store/shop (*al-makẖzan al-sẖarqī aw al-qiblī*) '.[32]

Abū Bakr . . . al-Kẖaṭīb [33] produces yet another variation of the problem where a man makes a bequest (*nadẖr*) of a house with all that pertains to it in *sẖar'* and *'urf* in the way of:

أحرام وممرّات وحجاو ودروع وبئر ومصلّى وجابية . . . وجميع ما فى الدار المعروف المذكور أعلا من ماعون وفرش ونحاس وأثاث.

The question arising is—does the furniture, etc., which is mentioned also include what is in the *murabba'āt* (detached) rooms and courts (*ḥajāw* [34]) which are outside the house?

The Ṣan'ānī Jews had workshops or premises that normally had no door leading to the living quarters, these former establishments being approached from the outside by their owners. Goitein [35] thinks that this was because it was not deemed safe that the interior of a house should be accessible from the street except through the main entrance. As, however, to judge by the query on stores/shops which do not communicate with the house, *supra*, it was custom commonly enough among the Arab population also, Goitein's suggestion is not entirely convincing—it might equally well be that the arrangement in Ṣan'ā', and I am sure many other towns, was made for other reasons of convenience or privacy.

In Jirdān, which 'Alawī b. Ṭāhir considers only partly to lie in Ḥaḍramawt, decisions in property cases would most likely be made by *'urf* or custom, but the *fatwās* of Bā Makẖramah and other jurists do in some degree, reflect what that *'urf* was.

A conflict between property owners and the sulṭān, in one of the Ḥaḍramī towns, probably Tarīm or Saiwūn, is embodied in a *fatwā* which Abū Bakr . . . al-Kẖaṭīb (a Tarīmī) [36] pronounced, supporting the property owners, though

[32] In Ḥaḍramawt north and south are *najdī* and *baḥrī* respectively, in Yemen (cf. *Tarjī' al-aṭyār*, 46) *qiblah* and *'Adan*. Cf. Bā Sawdān, op. cit., 8, defining a property; as parts of a house to be sold with it he adds, علوها وسفلها وأوصارها.

[33] *Al-Fatāwā al-nāfi'ah*, 245.

[34] *Ḥajāw* is presumably the plural of *ḥijwah*, reported also by Landberg, *Ḥaḍramoût*, 360, as *ḥujwah/ḥajwah*. At Tarīm it was described as *dir'*, equivalent to *dawr* and *dāyir* (though the two latter appear to be the name of the wall applied to the enclosure as a whole), and to the *waṣar* of Daw'an, the common word for a threshing-floor, but perhaps in Daw'an it may sometimes be enclosed by a wall (?). Cf. *al-Fatāwā al-nāfi'ah*, 95, *kẖusẖm al-ḥijwah*, the corner of the court, 254, where *ḥijwah* is defined as *al-fanā' al-amāmī al-muḥawwaṭ al-tābi' li 'l-bait*, and 257 for a brief reference to *dir'*. Cf. 'Alawī b. Ṭāhir, *al-Sẖāmil*, Singapore, 1359/1940, 190, الطاق منزل أرضىّ يجعل أمامه فسحة لتجفيف التمر وغيره، وهو معروف بالجرن ويسمّيه أهد أسفل الوادى حيوه. *Ḥiywah/ḥaywah* would be Ḥaḍramī pronunciation for *ḥijwah* and *jurn* or *jarīn* is a threshing-floor.

[35] Carl Rathjens and S. D. Goitein, *Jewish domestic architecture in San'a, Yemen* (Oriental Notes and Studies, No. 7), Israel Oriental Society, 1957, 6. This is, of course, a very different type of dwelling from our *ḥuṣn*, but it might have affinities with non-tribal domestic buildings in such places as Mocha or al-Sẖiḥr were these to be studied.

[36] *Al-Fatāwā al-nāfi'ah*, 101.

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unfortunately all names are suppressed. The point raised, in brief, is that the sulṭān had given orders to build in a wide street running between ancient houses and courtyards (*ḥawsh*)—can the owners claim between their properties and the new building the right to which the *sharī'ah* entitles them, of a space of 8 *dhirā'*, or, in customary usage (*ma'rūf*), 10 *dhirā'* in the streets and lanes (? *maṭārīq wa-maḍāyīq*), in order to preserve the amenities of ventilation and sun and daylight, and to stop his walls from coming up to their walls ? A supplementary question inquires whether, in the case of a market-place (*sāḥat sūq*) bounded on all sides by houses and courtyards, the owners can pierce entrances (*mafāqir*), or build shops (*makhāzin*), or make openings (*kuwwāt*) on to this market-place. The owners consider that the sulṭān should return to the law of God (*ḥukm Allāh*) which they regard him as having transgressed—one can scarcely doubt that they must have mostly been saiyids!

Miscellaneous notes on builders, tools, materials

Outside al-Jinainah village we spoke with a builder called 'Umar b. Ḥasan al-Ḥaddād. From what he said it was apparent that there is no stigma attaching to building work—this in Ḥaḍramawt would be a craft in which none but the class of *ḍa'īfs* should employ themselves.[37] Here builders may belong to any of the groups like *mashāyikh*, *qabā'il*, *ḍu'fā*, though saiyids were not mentioned, but in these districts their numbers are very small. Early Islamic history seems to indicate that the aristocratic Umaiyad 'Uthmān b. 'Affān [38] would not take part with the Prophet and his Companions in handling the clay bats (*libnah*) to build the first mosque, while on the other hand the man of humble birth 'Ammār b. Yāsir fell to with a will—'Ammār, of course, in the Yemen, means a builder.[39]

The hereditary builders of Tarīm, the Bā Ḥuraish,[40] build in clay and stone, and work *nūrah*, plaster, and whitewash. ' All stone is the specialty of Bā Ḥuraish ' (*Kull ḥajar khāṣṣ bi-Bā Ḥuraish*). Their religious attachment was described as to the Manṣab of al-Ramlah, al-'Aidarūs, of the well-known saiyid family. The *mu'allim*,[41] masterbuilder, is paid more than the rest, and in 1953 he received about 7 shillings per diem ; it is probably he who gives the estimate (*qāwal*). The men are paid daily. Local architects in Tarīm made the plans, simple ground-plans without elevations. Estimates for building by 1953 were made in terms of a price per thousand *madrahs* or clay bats, and for work on upper storeys a higher rate was paid than for the ground floor. The Bā Ḥuraish also constructed dams/barrages (*sudūd*).

[37] cf. R. B. Serjeant, ' The cemeteries of Tarīm ', *Le Muséon*, LXII, 1-2, 1949, 151.

[38] A. Guillaume (tr.), *The life of Muhammad*, London, 1955, 229.

[39] Al-Balādhurī, *Ansāb al-ashrāf*, ed. Muḥammad Ḥamīdullāh, Cairo, 1959- , I, 168.

[40] cf. R. B. Serjeant, ' Some irrigation systems in Ḥaḍramawt ', *BSOAS*, XXVII, 1, 1964, 54.

[41] In the Yemen a skilled craftsman in building or carpentry is called *usṭā* (*Tarjī' al-aṭyār*, 300). According to Syed Hamood Hason, *Arabic simplified*, [India ?], 1919, 397, 582, in Aden a mason is *usṭah/wusṭāh* (*asaṭīyah*).

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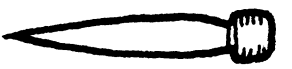

FIG. 1. Wooden pin (*rifqah*) for sewing palm-leaf matting on to the roof beams, forming a surface upon which to lay roof-clay (*ṭīn*). The *rifqah* is rounded and the cord is attached by winding it round the narrow part below the handle

A cord (*khaiṭ*) is employed to ensure the correct alignment of a wall as in plate II. In Tarīm a wooden pin (*rifqah*) (fig. 1) is used for sewing cord round beams. A stretcher, in Shibām called *ri'ih* is used there for carrying the clay bats. A curious passage in *al-Fawā'id al-sanīyah* [42] seems to refer to a sledge or a bullock-cart:

وقيل إنّه بُنِى من طين أموالهم فى بيت جُبَيْر—كانوا ينقلون اللّبن على الحَرَادِيم، وهى آلة الهند، وتجرّه البقر. وكذلك الطين يطرح فى الجبول ويوضع عليها، وتجرّه أيضاً. وبنى أسفله بالآجر . . . وعاد بقى من عمارته الدّايِر ودعايم الصّفّ الأوّل، وصفتهنّ حِصِى صُبّ فى مِثَال.

'It is said that it (a mosque) was built of the clay from their properties in Bait Jubair (a little south of Tarīm)—they used to transport the clay bats on the *ḥarādīm*,[43] the Indian apparatus, which cattle used to draw. Clay was also put into ass-panniers and placed on them, and they would draw that too. The lower part was constructed in baked brick . . . , and the wall [44] of the building and columns of the first row still remain, consisting of small pebbles (mixed with lime (*nūrah*) and) cast in a mould.'

At the present time burnt brick construction in the districts east of Abyan is extremely rare, nor does one see traces of burnt brick in ruins. A brick-built mosque in Niṣāb is stated to have been constructed by a Yemeni, and this some hundreds of years ago. Brick burned red is commonly used in the cities of the southern Yemenite Tihāmah. It might be observed that in at least the last two decades of British rule in Aden the building workers were seemingly all Yemenis. In the Dathīnah district in the 1950's the builders were said to be mainly Yāfi'īs.

The making of the mixture of clay and straw for the clay bats (plate III (*a*)) is *tamdīr*,[45] and the clay or lime (*nūrah*) between them is known by the Classical Arabic term *milāṭ*.[46] 'Alawī b. Ṭāhir [47] states that in his home valley of Daw'an, 'The custom was in our village (*balad*, i.e. Qaidūn) that they should help someone who wished to build by carrying clay bats (*libin*) on their beasts to the

[42] Aḥmad b. Ḥasan . . . al-Ḥaddād, *al-Fawā'id* . . . , fols. 103b–104a, MS described in *BSOAS*, XIII, 2, 1950, 296–7.

[43] This word does not figure in the Arabic lexicons consulted.

[44] *Dāyir*, a wall, synonyms *ḥāyil* and *sitrah*, for which last see *al-Fatāwā al-nāfi'ah*, 257, and glossary, below. *Tarjī' al-aṭyār*, 424, gives a plural, *dawā'ir*.

[45] 'Alawī b. Ṭāhir, *al-Shāmil*, 227.

[46] ibid., 96.

[47] ibid., 213.

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place of building if this were requested of them '. As a piece of good-neighbourliness without payment, he apparently means, they did this. Again,[48] the earth/clay (*ṭīn*) for the clay brick (*madar*) was taken from the arable fields (*jurūb al-ḥarth*), either against payment, or as a gift. Where flood silt has from time to time to be removed to keep the level of the field constant for irrigation purposes this operation would have to be undertaken anyway—in fact the problem often is in certain places where to put the silt. From the language in which this is couched one would understand that these voluntary services were extended to everyone, but one wonders if the learned saiyid does not perhaps mean that they were extended to saiyids, not necessarily to others, since saiyid Manṣabs in some districts in Ḥaḍramawt, perhaps only in such *ḥawṭahs* as al-Ḥāwī in Tarīm, did, to some extent, receive voluntary services from craftsmen on occasion.

Once more a *fatwā* question illustrates how the Ḥaḍramīs dealt over these matters with one another. The following question was put to Abū Bakr al-Khaṭīb[49]:

' So-and-so asked us to give him permission for a *j rūrat yawm* (a day's drawing ?[50]) from the clay of the ruin (*ṭīn al-kharābah*) at al-Muḥaiḍarah[51] in Tarīm, belonging to the (our) grandfather So-and-so (presumably now deceased) in which a number of people have shares, there being absentee (*aghyāb*) brothers and the paternal uncle So-and-so, and children of paternal uncle So-and-so; and it cost us a *lakk*. We are afraid of committing a sin meriting punishment (*ḥarj*) '.

Clearly he means that if those present in Tarīm, owners of shares in this ruin, dispose of them in the absence of the others (and so many Ḥaḍramīs were abroad in those days and now), he will have transgressed the law. The *muftī*'s reply was very sensible. Most of al-Muḥaiḍarah, he said, which is in ruins, is of clay one part of which is indistinguishable from another, and so the questioner has a right to take his share of it even in the absence of the other owners. In fact al-Muḥaiḍarah was much developed after the second World War, especially in the early 1950's, though the *fatwā* cannot be later than the first decade after the first World War. The absentees would almost certainly be those Ḥaḍramīs who had emigrated to Indonesia or Malaya.

A wooden lock

A wooden lock specially made by 'Awaḍ Bā Ḥashwān,[52] a Tarīm carpenter, in 1947, is now in the Museum of Archaeology and Ethnology in Cambridge

[48] ibid., 227.

[49] *Al-Fatāwā al-nāfi'ah*, 274.

[50] This word is not known to us, but the sense appears to be so.

[51] We lived in al-Muḥaiḍarah in 1947 (R. B. S.).

[52] cf. R. B. Serjeant, *Prose and poetry from Ḥaḍramawt*, London, 1951, 8. Since this article was written Werner Diem's wide-ranging and instructive article ' Untersuchungen zu Technik u. Terminologie der arabisch-islamischen Türschlösser ', *Der Islam*, L, 1, 1973, 98–156, with drawings of locks, has appeared.

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(plate IV). It is called *qūlidih ḥimr*, i.e. a lock (*qūlidah*, pl. *qawālid*) of *ḥimr* which is *'ilb*-wood (*Zizyphus spina-Christi*). This particular specimen is a *qūlidah ḥaqq mirwāḥ 'arūs*, a lock for a bride's room. In Ḥaḍramawt a *mirwāḥ* is a room on the third floor in which the bride and groom sleep on the bridal-night. On the inside of the door of the bridal chamber there is a small wooden bolt called *ṣumba'ah*.[53] Convention demands that when the last attendant, the *kūbarah*,[54] or women's hairdresser, tire-woman, leaves the bride, the groom must then immediately jump up and shoot the inside bolt home, in order to show how lively and active he is. Convention, on the other hand, requires that when he takes off the silver ornaments with which the bride is laden, he must do so with care, and lay them out neatly. The richly ornamented external lock, however, is mounted on the outside only to show honour, but it is not locked, except by the bride or groom when they leave the room next day.

The component parts of the Tarīm lock are differently named from those of the Jirdān locks. The upright part of the lock is known as *qūshimah* (pl. *qawāshim*),[55] and the bar or bolt as *mijarrah*. The teeth in the lock above the bolt are *ḥandhūlah* (pl. *ḥanādhīl*), and the holes in the *mijarrah* which receive them are called *khadar al-aḍrās*, though, as the pegs on the key (*iqlīd*) are known as *ḍurūs* or *aḍrās*, they are really named 'the peg-holes' after them. In Ḥaḍramawt the name of the house is sometimes carved on the lock.

A Tarīm proverb says, *Mā ḥad misik qūshimat bābak*, lit. 'No one has grasped the front of your lock', i.e. No one has knocked at your door, meaning that nobody has bothered you. Saif b. Ḥusain al-Qu'aiṭī [56] reports another proverb, *Mā kull 'ūd iqlīd* 'Not every stick is a key'. Landberg, however, quotes a proverb with a sense diametrically opposite! [57]

Round towers in the Zaidī highlands of the Yemen

On Jabal Wishḥah, near al-Qārah, Imām al-Badr's headquarters during much of the Egyptian occupation of the Yemen, may be seen round towers of several storeys, as also in the Ṣarārah district of Jabal 'Ayāl Yazīd north of Ṣan'ā', and in other places. These are really fortified dwellings, built in stone, quite different from the mud towers of north-eastern Yemen and Najrān,[58] sometimes round, sometimes square. Al-Ānisī [59] says of a powerful Zaidī Imām who brought the Jabal and other districts to heel,

كم قَصِيب وكم دوائر وكم حصنٍ حَصينْ
صيّرتْهُـــنْ جـــيـــوشِـهْ خَـــرابَـــهْ

[53] cf. Landberg, *Ḥaḍramoût*, 635, 'verrou en bois'.

[54] cf. R. B. Serjeant, 'Recent marriage legislation from al-Mukallā with notes on marriage customs', *BSOAS*, XXV, 3, 1962, 487.

[55] cf. part I of this article, *BSOAS*, XXXVIII, 1, 1975, p. 4, n. 20.

[56] *Al-Amthāl wa 'l-aqwāl al-Ḥaḍramīyah*, 145.

[57] *Ḥaḍramoût*, 350. Any wood is suitable for making a key.

[58] The distinctive style of northern mud architecture can be perceived in Khalil Abou el-Nasr's 'Architecture in Asir', *Middle East Forum* (Beirut), April 1962, 29–32.

[59] *Tarjī' al-aṭyār*, 424; a *qaṣabah* is a *nawbah mudawwarah*.

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'How many (round) towers, how many walls, how many a strong fort
Have his armies made a ruin!'

The tower seen in Ṣarārah was called *qaṣabah* (plur. *qaṣīb*) and was constructed with four internal arches (*'uqūd*) springing from a central column (fig. 2) within the circle formed by the walls of the tower.

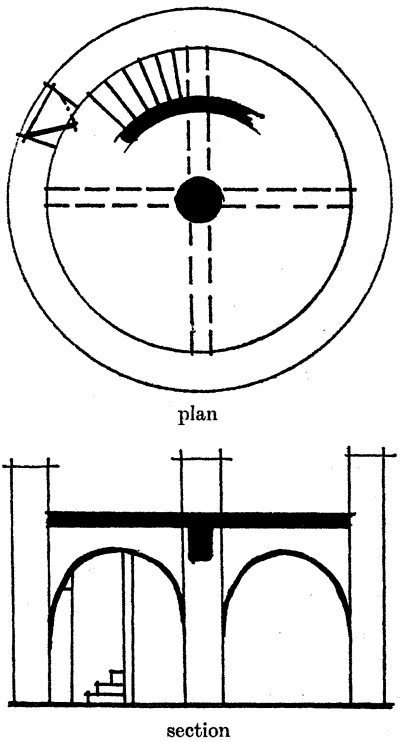

FIG. 2. Round tower (*qaṣabah*) at Ṣarārah of Jabal 'Ayāl Yazīd (Yemen) constructed on four arches (*'uqūd*) springing from a central column

The single door to the tower called *'adan* has on the left and immediately inside the building a stairway running round the inside of the circular wall. A *makhṭā* is a passage on the ground floor. The men's room is known as *dīwān*, and the *suqwaf* is the part allotted to the womenfolk. The *jibā/jubā* is the roof which is *mushawshawafah* provided with a battlemented wall (*al-tishwāf al-ḥarbī*); under the *jibā* [60] is stored the grain (*ṭa'ām*). A *mawshaq* (plur. *mawāshiq*) is a loophole [61] for firing through at attackers, and a *ṭāqah* (plur. *ṭiyāq*) is a window. The place where the animals are kept is called *al-ḥarr*, probably outside the tower itself.

A square tower here (*hānā*, here, as they pronounce it), would be *bait murabba' 'alā arba'ah arkān*.

[60] Hayyim Habshush, *Travels in the Yemen*, ed. S. D. Goitein, Jerusalem, 1941, 83, writes it *juba'*.

[61] cf. Sayed Hamood Hason, op. cit., 578.

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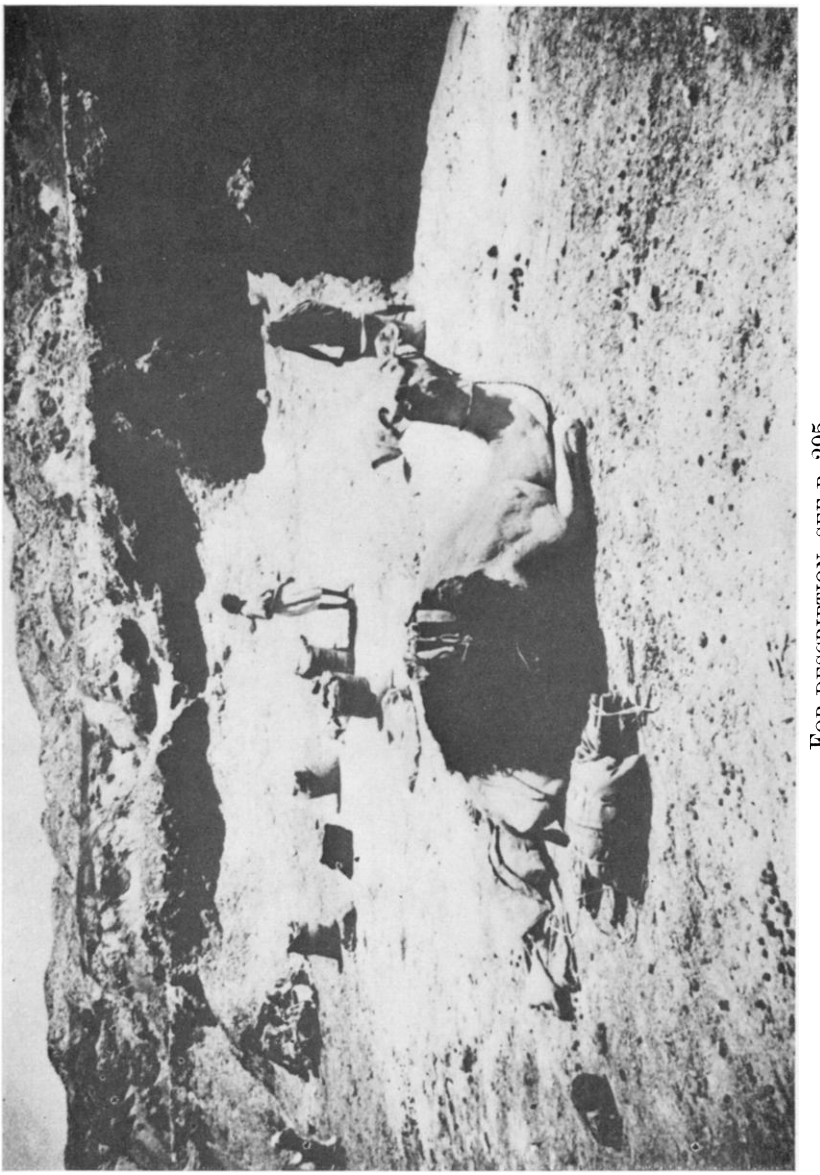

FOR DESCRIPTION, SEE P. 295

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PLATE II

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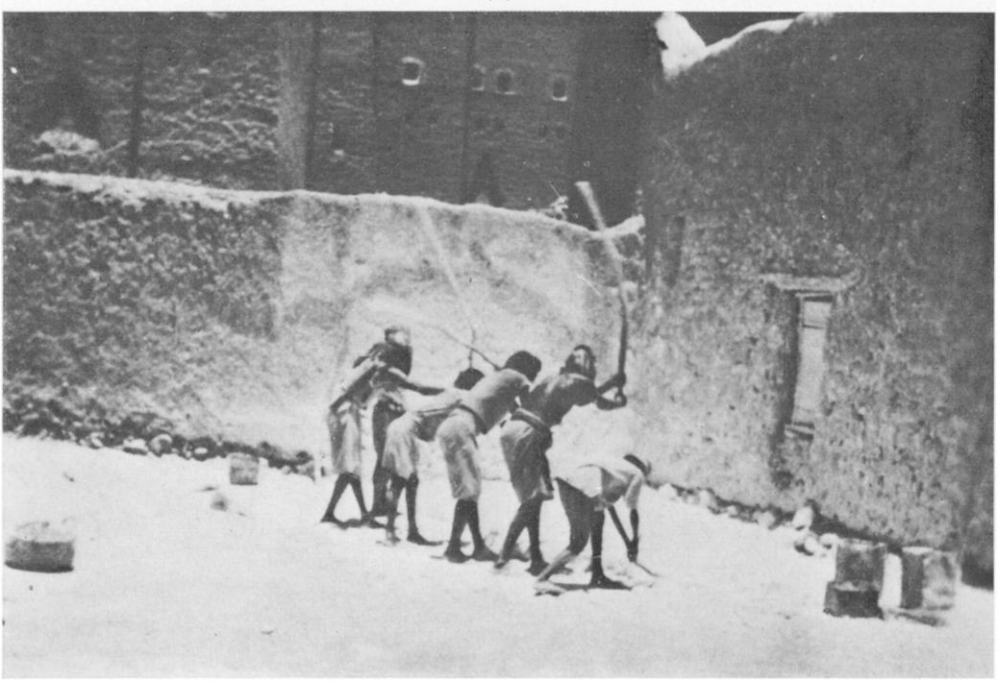
(*a*)



(*b*)

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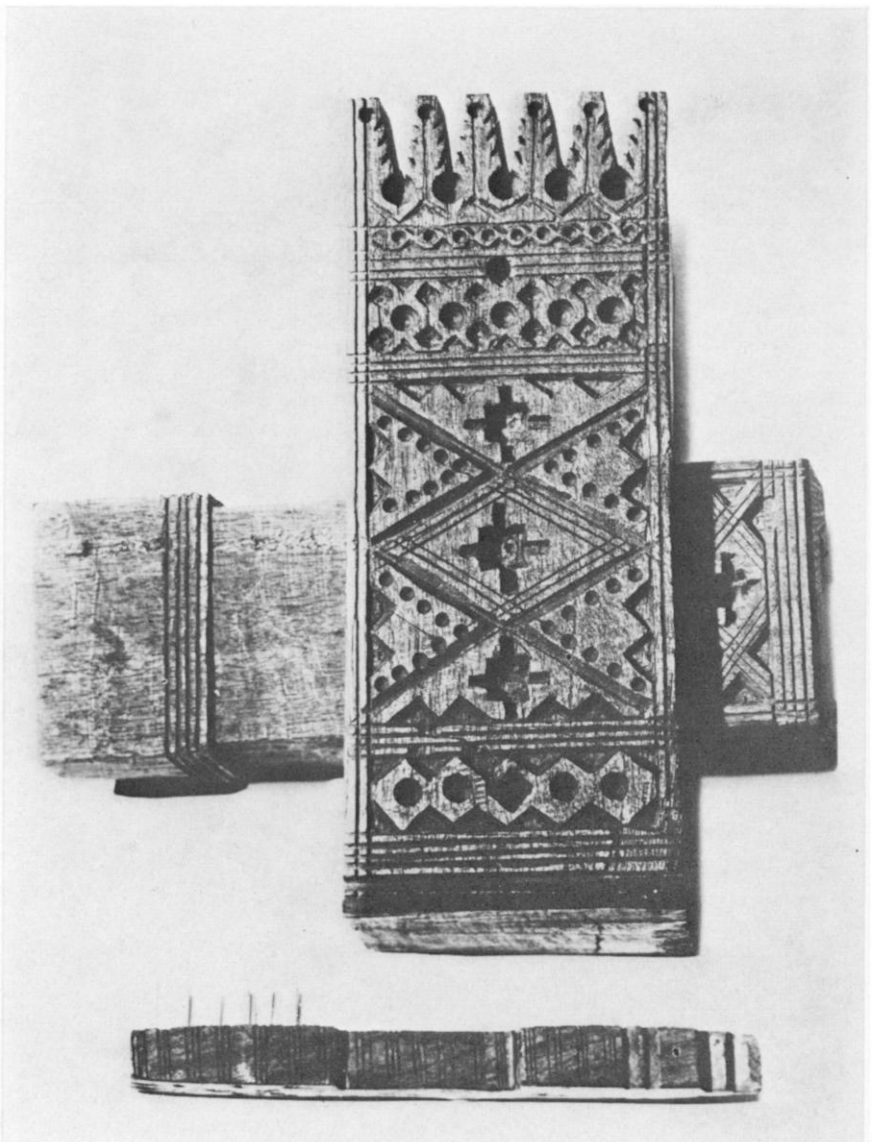
PLATE IV



[*Courtesy Museum of Archaeology and Ethnology, Cambridge*

ḤAḌRAMĪ LOCK WITH KEY IN POSITION

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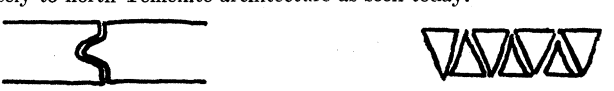
Though basically this is an account of a field study, it has seemed appropriate while writing it up, to include data collected on various occasions, including lists of technical building terms from several districts, or culled from Arabic works unlikely to be at the disposal of most readers. On the other hand no attempt has been made to ransack systematically such well-known publications as Hayyim Habshush's account of his journey to Najrān in 1870.[62] The systematic study of Yemenite architecture, the excellent little Rathjens–Goitein volume apart, is still to be made, and it is a field rich in promise. Of course the architecture these two authors describe is not distinctively Jewish in the main, but properly only traditional Yemeni architecture. Habshush's own house survives and is pointed out to visitors to Ṣan'ā'. Let it be said that the description of Abrahah's church in Ṣan'ā' with its courses of different coloured stone and triangular patterns is very like that of present-day Yemen.[63] When the technical terms here are compared with Landberg's account [64] of the operations in building, the dialect of Jirdān in this respect is similar to that of settled Ḥaḍramawt of the interior. On the other hand the terms used by Muḥ. b. Aḥ. al-Ḥajarī, *Masājid Ṣan'ā'*, Ṣan'ā', 1361/1942, or Ettore Rossi in his publications, differ greatly from those of Ḥaḍramawt.

Additionally to those persons who made it possible for us to execute our

[62] Data in R. B. Serjeant, ' Building and builders ', are not repeated though complementary to this study. A more general article, D. B. Doe, ' Home is a husn ', *The Architect and Building News*, VI, 3, 1970, 26–32, may also be consulted, but we were unable to see R. Kasdorff, *Haus und Hauswesen im alten Arabien* (*bis zur Zeit des Chalifen Othman*), Halle, 1914, apparently a dissertation of 71 pp.

[63] cf. al-Azraqī, *Akhbār Makkah*, in F. Wüstenfeld, *Geschichte und Beschreibung der Stadt Mekka*, Leipzig, 1858, 88–9. The church wall built by Abrahah al-Ḥabashī in Ṣan'ā' was square in plan (*murabba' mustawī al-tarbī'*) whereas the site, called Ghurqat al-Qalīs, of the ancient church in the old town shown today is a shallow circular pit (*ghurqah*). Abrahah's church was 60 *dhirā'* high. Its raised area (*kibs*, lit. ' earth placed on an area to level it ', etc.) inside was 10 *dhirā'* high, and it was approached by marble steps. There was a wall surrounding the church, presumably forming an enceinte, 100 *dhirā'* from it. This description reminds one of the circular wall at the Ma'rib temple. The wall was constructed of stones called in the Yemen *jurūb*, carved/painted (? *manqūshah*) fitted into each other (*muṭābaqah*) so that a needle could not enter between them, stuck close together (*muṭabbaqah*), 20 *dhirā'* in height. Between (the courses of ?) *jurūb* stones he put triangular stones like a camel's hump (*sharaf*), entering into each other, of red, white, yellow, and black stone, and *sāsam* wood between each course (*sāf*), round of head (*rās*), thick of timber, like a man's side, protruding from the building. The *jurūb* appear to have had the shape (fig. 3 (*a*)), and the courses of coloured stone seem to have the shape (fig. 3 (*b*)). Over this a marble frieze was placed, carved, and projecting a *dhirā'* beyond the building, and 2 *dhirā'* in height. Over this was set shining black stone from Nuqum mountain, then shining yellow stone, and on top of all, white stone (perhaps that called *balaq*). These and many other details correspond closely to north Yemenite architecture as seen today.



(*a*) (*b*)

FIG. 3. Recent examination of the Ghurqat al-Qalīs site shows that its dimensions are not inconsistent at least with a dome set on a base 30 *dhirā'* square at the east end of the nave

[64] *Ḥaḍramoût*, 394 f. Cf. L. W. C. van den Berg, *Le Hadhramout et les colonies arabes*, Batavia, 1886, or 1969 reprint, 62 f.

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work in Jirdān we are indebted to Dr. 'Abdullāh Maqṭarī, Shaikh Muḥ. 'Abd al-Qādir Bā Maṭraf, Saiyid 'Alawī b. 'Abdullāh, and Dr. M. A. Ghanem for answering our queries, as also to Dr. G. Bushnell of the Museum of Archaeology and Ethnology, Cambridge, for permission to reproduce photographs of the locks there. All drawings and photographs are by Brian Doe unless stated to the contrary.

General list of terms connected with building

إِخْتِطاط Yem., *Tarjī' al-aṭyār*, 74, defined as *al-shurū' fī 'l-binā' wa-waḍ' 'alāmāt*, marking out a building. Class. Arabic.

با جَنَاح Tarīm, precise meaning uncertain, but as *janāḥ* means a fourth storey room, it is probably a building with such a room.

با دَرْف Tarīm, door with a single leaf.

باب أَمْلَس Tarīm, door with no horizontal bars on the back of it for strength.

باب مُزَفَّر Tarīm, a door with horizontal bars (*zūfar*) on it.

بَرْحَه (pl. ات) Ḥaḍramawt, courtyard for sitting in the evening in front of the house. Cf. *rawḥah*.

بُونِى Tarīm, Saiwūn, door. e.g. بونى الرقاد a door on the stairs, or, more precisely, leading off the stairs.

تِجْوَاب Yem., the wall round the roof of a house for privacy, and/or to prevent women seeing over it. Cf. Rossi, *Terminologia*, 353.

تَقْدُومَه Ḥaḍramawt (al-Shiḥr), façade of a building.

تَنْوِير Aden, etc., whitewashing. S. H. Hason, 671. Cf. *rushūsh*.

تَيْرُومَه (pl. تَيَارِم) Ḥaḍramawt, roof of upper rooms, not surrounded by a wall; or roof (*saqf*) of the stairs leading to the roof-top (*saṭḥ*).

تَيْسُورَه Tarīm, a syn. of *'arūs al-riqād* (q.v.).

ثُرَيَّا Yem., a type of window with tracery.

جَدْوَه Ṣan'ā', the *dakkah* or platform around the Jāmi' mosque at the place of the *sail*-flood which used to wash against it. See *sājil*.

جَهْوَه (pl. جِهِى) Jīzān, Saudi Arabia, stone hut.

حُجْرَة (pl. حجر, ات) Yem., *Tarjī' al-aṭyār*, 120, and Goitein and Rathjens, 77, the latter calling it *ḥijrah*, an inner open court, but the former a central place between two rooms like a passage. Cf. Rossi, *Terminologia*, *ḥajrah* 'portico'.

حزام Ṣan'ā', course of decoration between two storeys.

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خُشْم (pl. أَخْشام) syn. ربع (q.v.) Tarīm, the outside or external corner (*rukn*) of a house. Cf. *al-Fatāwā al-nāfi'ah*, 257.

خُلُص Tarīm etc., hole in the middle of a window-shelf to which the shelf itself slopes to allow water to drain to the outside of the house if it should fall on the shelf.

خَيْش Ḥaḍramawt of the coast. Clay bats or stones set on the top of a wall, leaning against each other to form an open zigzag pattern (fig. 4). *Khaish* can also mean a metal grille.

FIG. 4

دَرْب N. Yem., Kuhlān district, a tower-fort, syn. *nawbah*.

دَفاه Tarīm, round cover, with handle to cover the *tannūr/tinnār* bread-oven made of clay pottery.

دَكّة platform outside a building. For data upon, cf. Ibn Ḥajar al-Haitamī, *al-Fatāwā al-kubrā al-fiqhīyah*, Cairo, 1938; and *al-Fatāwā al-nāfi'ah*, 101.

دَيْل (pl. دُيول), Yem., course, row of stones.

رَبْع Tarīm, outside corner of a house. syn. *khushm* (q.v.).

رَدّه Tarīm, passage on top of a house.

رُشُوش Tarīm, Aden, etc., whitewashing. Cf. Landberg, *Ḥaḍramoût*, 406 *passim*. S. H. Hason, 671, syn. *tanwīr*.

رِفْقَه Tarīm, a peg or pin (see fig. 1).

رُقْدَه Ḥaḍramawt, *ruqdat al-qahwah*, coffee-hearth, with slightly raised dais on which coffee-maker sits.

رِكْبَه (pl. رِكَب) a column of clay, opposed to a *sahm*, column of wood. One says, 'A reception room with such and such a number of columns' (مَحْضَره على كَم رِكَب).

رَوْحَه Tarīm, court for sitting in the evening situated in front of the house.

رَوْضَه Tarim, corner inside house, or room thereof.

رُوَيْجَعَه Tarīm, small store (*makhzan*), under the inside or outside stair of a house.

زَقْطُوط (pl. زَقاطِيط) Aden, lane. S. H. Hason, 573.

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زُوفَر Tarīm, also زافر (pl. زوافر), horizontal bar on the back of a door or shutter.

زَوْق Tarīm, projecting cornice between storeys.

ساجِل Ṣan'ā' and district, flat rain-water drainage course running directly off the roof down the wall, constructed of *qaḍāḍ*, a sort of mortar composition containing small stones. A *qaḍāḍ* course can last 500 years. See *jadhwah*.

ساس has a plural also سِيسان, S. H. Hason, 555.

سَبَخَة الحِيطان Ḥaḍramawt. Of a house (*dār*), containing salt in the clay of which it is constructed, salty walls, a fault. Muḥsin Bū Numaiy, *Tashīl al-da'āwī*, 13.

سَتَرَه/سُتْرَه (pl. سَتَر) Ḥaḍramawt, wall. Cf. Rossi, *Terminologia*, 357.

سَحْسُوح (pl. سَحَاسِيح) Ḥaḍramawt, a place usually behind the *dār* on to which waste water from the kitchens or lavatories pours; it may be inside the dwelling. Another source calls it a lavatory or washing place also.

سَرْع Ṣan'ā', a course of stones.

سِقَالَه (pl. سَقَايِل) Aden, scaffold. S. H. Hason 630, from Greek *σχάλα*.

سِيرِي Ta'izz, a wooden tripod with cross-bars, forming a type of ladder, used in mosques.

شِمْشَه/شُمْسِه Tarīm, an open place in the middle of a house, فِي مِثْنات البيت, the latter phrase explained as *fī wasṭ al-dār*.

شَمْسِيَّه (pl. شَمَاسِي) Yem., Ta'izz, etc., open part of the open court of a mosque.

(ه) ضِبْر Tarīm, Mukallā, the inside corner in a house, e.g. of a room, contrasted with *khushm*, etc. Syn. *zāwiyah*. *Gloss. daṭ.*, 2165. Cf. Rossi, *Terminologia*, 354, *dubr*, with *dāl*.

ضَيْقَه (pl. ضِيَق) Ḥaḍramawt, narrow passage on ground floor of a house from main door (*siddah*).

طَارُوط Upper Yem., covered way above a street connecting one house with another. Cf. Rossi, *Terminologia*, 354, *ṭārūd*. 'portico della moschea.'

طَرَّاحَه Jīzān, Saudi Arabia, mud floor of *tukul* type huts ornamented in whorls of clay, made by women.

طَرَحَه Upper Yem., storey of a house. Cf. Rossi, *Terminologia*, 356, *ṭarḥah* 'pieno di casa'.

عارِض (pl. عُرْضان) al-Shiḥr, a small beam. Cf. *'arrāḍī*.

عَتَبَة الخَلْفه (pl. ات) Ḥaḍramawt, MS *Manāqib Bā 'Abbād* (possession of

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the late Saiyid Ṣāliḥ b. ʿAlī al-Ḥāmidī), lower strake of wood of window lintel. Cf. Rossi, *Terminologia*, 352.

عَرَّاضِي (pl. ات) Aden, rafter. S. H. Hason, 617.

عَرُوس الرِقاد Tarīm, the plastered panel, sometimes with decoration, approximately three feet in height which runs up the wall of a staircase, above the stairs.

عِضاده e.g. عضادة الباب Ḥaḍramawt, MS Bā Makhramah, *Fatāwā*, collected works, a single volume of which was seen in Dathīnah, wooden side part of a door.

عُكْرَه (pl. عُكَر) Tarīm, a small circular window set over an ordinary rectangular window.

علالى Yemen, *Tarjīʿ al-aṭyār*, 158, 363, described as شرفات الدور.

غَيْله Tarīm, first storey room, e.g. غيله على ثلاثه سَوَاقِط مُقِبِّل a first storey room on (with ?) three beams, facing north. غيله على شِرْقَتَيْن a first storey room on (with ?) two beams running from wall to wall.

فاضِلة Ḥaḍramawt, Ṣāliḥ b. Ghālib al-Quʿaiṭī, *al-Riḥlat al-sulṭānīyah*, Cheribon, 1370/1950–1, a *majlis* like a reception room (*maḥḍarah*). Cf. Landberg, *Ḥaḍramoût*, 398, ' chambre '. Cf. Rossi, *Terminologia*, 357, *fawāḍil* ' il piano '.

قُبَع (pl. قَنَابِع) Al-Shiḥr, crenellations of a mosque. Muḥ. b. ʿAbd al-Qādir Bā Maṭraf quoted the following saying, من شاف القنابع والخيش ظن ان عندنا من المال فيش والواقع ان ما عندنا الّا قناعه فى العيش.

قرقاعه Ḥaḍramawt, circular brass or iron door-knocker.

كابه (pl. ات) Yem., wall buttress. *Gloss. daṭ.* gives parallel senses. S. H. Hason, 603, calls it ' pillar '.

كَشَارِى Tarīm, pillars (no singular), supporting an arch (*ʿakf*).

كَفَاه Tarīm, lintel.

كَلّاب (pl. كَلَالِيب) Ḥaḍramawt, hook, for hanging clothes, etc., upon.

كَيْد Upper Yem., flat roof of a house. Syn. *jubā*.

لِهِى Ḥaḍramī pronunciation of لهج, the shutter of a window (*khalfah*). Cf. Rossi, *Terminologia*, 356, window.

مَاد (pl. مَوَاد) e.g. ماد الرَّيْم a little passage or entry into a room (fig. 5, p. 292).

مِثْناه (pl. ات) Tarīm, Saiwūn, open place in middle of a house. Bā Maṭraf says *al-mathnāh* is the interior of anything, not the same as *shumsih*, an open court in the middle of a house.

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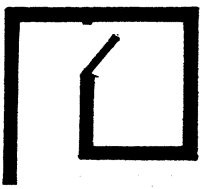

Fig. 5

مِحْراب 'Awlaqī. Seen in Ma'nī shaikhdom, a *miḥrāb* moulded in the mortar-like plaster of the floor in flat relief, the pointed end showing the direction of Mecca.

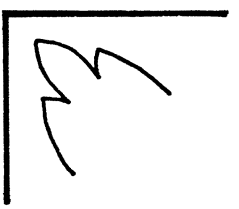

Fig. 6

مِحْمَر (pl. مَحَامِر) Aden, rafter. S. H. Hason, 617.

مُدَرَّج Yem., as نَقِيل مدرّج, a pass in the mountains upon which a stone stairway has been constructed.

مُرَبَّعَه Tarīm, ground floor room, syn. *maisamah*. *Al-Fatāwā al-nāfi'ah*, 269, calls it a room on the first (ground) or second floor.

مَرْبوع الرِّقاد Tārīm, the square quarter-landing between two flights of steps at right angles to each other.

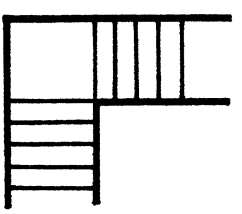

Fig. 7

مَرْصوص تَمام properly built, of stone and mortar, Cf. Landberg, *Ḥaḍramoût*, 590, *raṣṣ* ' ordonner l'une chose sur l'autre '.

مَرُو Jīzān, Saudi Arabia, a white marble-like stone sometimes used for decoration (*zīnah*) in a *jahwah* (q.v.).

مَرْوَة Yem., a place in a house for animal fodder, agricultural implements. Cf. al-Hamdānī, *Iklīl*, II, ed. Muḥ. . . . al-Akwa', Cairo, 1967, 5. Stone shed for animals (Ṣan'ā' district).

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مَسْرُوقه Tarīm, a small room between two larger rooms, or a cupboard (*khazānah*), storeroom, made from the area of one of the larger rooms. It was described as bigger than a *murabba'ah* but smaller than a *maḥdarah*, reception room.

مسقط Ṣan'ā' region, syn. of *maṭal* and *manṭal*. Cf. Rossi, *Terminologia*, 357, from Wuṣāb district.

مَصْلُوله Yem., Jiblah, paved—of the lane into the town. Cf. Rossi, *Terminologia*, 353.

مِصْنَاع (pl. مَصَانِيع) Ḥaḍramawt, small cupboard for keeping things arranged inside the wall.

مَضْرَب Ḥaḍramawt, place where building lime (*nūrah*) is beaten out, or millet. The pole with which it is beaten has the same name, and *maḍrab* is also the name of the pole used to measure or survey land.

مَطْرُوق بالنُّوره Ḥaḍramawt. Cf. Landberg, *Ḥaḍramoût*, 645.

مَطَل Ṣan'ā' area, oblong machicolated masonry box projecting over the main door of a house for throwing or shooting at would-be hostile entry. Cf. *masqaṭ* and *manṭal*.

مَعْزُوب Dathīnah, a kind of hut of clay (*ṭīn*) and millet stalk (*qaṣab*), etc.

مُعَقَّد Tarīm, with arches.

مَغْسَى (pl. مَغَاسِي) Ḥaḍramawt, two parallel poles fixed from wall to wall of a room at a suitable height to hang the folded bedding of the household to preserve it.

مغْوَاس Tarīm, a lane.

مَقْصوره Tarīm, passage over the street from one house to another. It is also explained (with a pl. *maqāṣīr*) as the place specially allocated at the lowest part of the house for the kitchen and other purposes such as the place for grinding and pounding of wheat. Another Ḥaḍramī explanation is that it is a room looking out on to the street, in Aden called *manẓarah*.

منطل Ṣan'ā', syn. of *maṭal* and *masqaṭ* (q.v.).

مَهْ Ḥaḍramawt, Bā Makhramah, op. cit., states that in the colloquial usage (*'urf*) of the district *al-mah* means *'iḍādat al-bāb*.

مَوْثِر Yem., stated to be the same as the Ḥaḍramī *sās*, stone foundation of a house. Cf. al-Hamdānī, *Iklīl*, II, ed. Muḥ. al-Akwa', 8.

مَوْفَر (pl. مَوَافِر) Ḥaḍramawt. When a wall is being built in stages, each two *dhirā'* (approx. three feet) high is called *mawfar*. Another source says—ten or more clay bats (*libnah*) high of a wall.

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مَيْسَمَه Tarīm, synonymous almost with *murabba'ah* (q.v.). *Al-Fatāwā al-nāfi'ah*, 269, has an interesting description of a *maisamah* and *murabba'ah*, رَيم حقّ مَيْسَمَه ملاصقه لمُسْلِف مُشاع ومُرَبَّعه للغير ، وللرّيم المذكور مفقر مؤسّس قبل القسمة وممرّه من رقاد المربّعه حقّ الغير. An enclosed roof belonging to a ground-floor room adjoining a side/back door held in common, and a first floor room belonging to a second party, the afore-mentioned enclosed roof having an access set up before the division (of the whole house), the way to which (access) is the stair of the first floor room belonging to the second party.

وَضِيع Tarīm, a little store-room. syn. *khazānah*.

يَالِسِى Al-Ḥāmī, Ḥaḍramī coast, perpendicular wooden lattice of window.

Some Baiḥān architectural terms

The following words were given by Amīr Ṣāliḥ of Baiḥān as applying to a room in the old *ḥuṣn* at Nuqūb.

مِرْدَم top part of door-frame. Landberg, *Ḥaḍramoût*, 587, 'seuil', and *Gloss. daṭ.*

لَالَه posts of frame of door. Cf. Rossi, *Terminologia*, 354, لوالى 'stipiti della porta'.

مِعْقَم base of wooden frame of door. Landberg, *Ḥaḍramoût*, 660, 'seuil de la porte', and *Gloss. daṭ.* Cf. Rossi, *Terminologia*, 354, ground under the door.

كَوَّه a small square hole in a door through which the hand is inserted to open it.

لَهَج Aden مِشْكَه, a wooden window shutter. Cf. *Gloss. daṭ.*

مَرْكَب, pl. مَرَاكِب, the main beams of a ceiling.

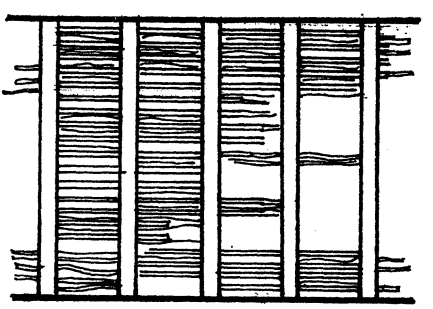

FIG. 8. Ceiling in the old *ḥuṣn* at Nuqūb (Baiḥān) showing the main beams (*marākib*) with small sticks (*qīr*) above them

قِير small sticks running over the *marākib*, and at right angles to them, to form a base for the clay roof above them. Cf. Rossi, *Terminologia*, 357.

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هِدَح the clay bench in Baiḥān houses.

سِيَاع a pole across the end of a room. Cf. Rossi, *Terminologia*, 355, مِسْوَاع (pl. مَسَاوِع), ' legni trasversali appoggiati sulle travi '.

زَفِيف clay and sticks running between the *siyā'* and the wall, so that the whole forms a clay shelf.

خَلَال a wall peg. *Gloss. daṭ., khilāl.*

مِسْرِيب probably the same as *mizrāb*, gutter, but sense not noted.

Descriptions of plates

Plate I. Salt mine at 'Ayādh. The entrance to the mine is by the black area to the right. Salt poured into heaps is being bagged for transport on the couched camel, each heap belonging to an individual owner and distinguished by his own mark, a piece of palm leaf. (R. B. S.)

Plate II. Building a wall using the cord (*khaiṭ*) probably in Dathīnah. (Information Office, Aden, 1957.)

Plate III (*a*). Puddling mud and straw to make clay brick-bats at Baiḥān in 1958 using a *misḥāh*, basket (*maḥfarah*) of chopped straw, and *tanak* of water. (R. B. S.)

Plate III (*b*). Beating out lime (*nūrah*) for use in building in Wādī Yashbum, the action being called *ṣabāṭah*. The workers flail the lime in unison—to the rhythm of verses sung to this work. (R. B. S.)

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